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TRAINING for LEADERSHIP

Reprinted with permission from the booklet TRAINING FOR LEADERSHIP by Vincent J. Giese. Fides Publishers, Notre Dame, Indiana, 1959.

Leadership is a question of taking the initiative in a situation, rather than awaiting some sort of natural law of "adjustment" to solve a problem in good time. Leadership is revealed in carrying out responsibilities. It is precisely in carrying out responsibilities - no matter how small - that we seize tne initiative.

Needed: Lay Leaders

The fundamental question today is one of training lay leaders. The Church has not called for namby-pamby laymen, half formed and half fanatical, half hearted and half heretic, half afraid and half ignorant. She has called for strong sons of the Church who have taken on the mind and heart of Christ to the fullest of their human capacities. It will take a lot of doing to train that kind of apostle.

How shall we do it? We are not going to take lay people aside for six years and put them through some kind of lay seminary training. We are not going to offer them six correspondence courses - or even give them six lectures and a three day retreat - on lay responsibility and capsule theology. It isn't even a question of getting them to say their morning offering, make a five minute daily meditation, turn on a Christopher smile at their place of work, and say the short breviary.

We hear a lot today about "on the job" training. Well, the training of lay leaders is going to be pretty much of an "on the job" program. Since we cannot withdraw lay people from the world and hie them away to seminaries and novitiates, we have to do the job at home - right in their natural environment. Even if we could take them out of the world, we wouldn't. There is a fundamental difference between the role of the priest or religious and the role of the layman in the Church.

The layman's role is precisely one of coming to grips with the world. It is a working in and through the world, much in the same way your mother works in and through dough when she kneads bread. The layman must take his temporal world into both hands and knead it with Christian elements. He has got to get into it up to his elbows. And that is precisely how he is going to be formed in the likeness of Christ and how he is going to form the world in the likeness of Christ. The more he gets ensnarled in his environment, the more he becomes at home within it, that much more effective will he be

Contents

		Page
Vincent J. Giese:	Training for Leadership	1
Msgr. G. G. Higgins:	Laymen Must Assume Top Role	4
N.Y. Cath. Interracial Council:	25th Anniversary Resolution	4
J. J. Jehring:	The Case for Profit Sharing	5
Federal Reserve Bulletin:	U. S. Family Income	7
R. McKeon, S.J.:	Industrial Relations Apostles	8

in Christianizing it. If we are going to train lay leaders at all, we will do it right here at the bread-board of life.

There is an old adage which goes, "Leaders are born, not made." I cannot agree with it. We are familiar with some of the standard descriptions of born leaders. The "natural leader," so called, is the fellow on the street corner who says, "Let's go bowling tonight," and thirty fellows rush down the street behind him. He is the fellow or girl whose personality, whose physical bearing, whose manner of voice compel others to follow.

This, however, is not what I mean by leadership. In our times, leadership is something much more than commanding respect or even commanding a following. Ours is a democratic age of complex social and political institutions, of an educated people, and of representational government. The day of the spell-binding political boss or union leader or company president or even Church figure is disappearing. If there are powerful historic personages on the scene today, they are usually associated with dictatorial regimes which require a disciplined police system and an extensive propaganda agency to force and brainwash the rank and file into unwavering submission. Witness a Hitler or Mussolini or Stalin.

In Western civilization, the people are not of a mind to be taken in by overpowering personalities. As people become more educated, they become much more critical, independent in thought and action, more sophisticated in the kind of leadership they respond to. If lay leaders are born that way, then all our stress on leadership training programs is useless. We could merely say that God makes leaders in heaven. What is really needed, thus, is not so much a training program as a scouting system. I am enough of a baseball student to realize that a scouting system, without a farm system, will not produce major league baseball players. Similarly, a leadership scouting system, without a training program, will not produce lay leaders for Christ.

Social Action

It is our contention that the small group is uniquely geared to training leaders. Of course, we know from experience that a small group discussion will not train leaders. Minds might be sharpened, but unless the discussion leads to action - unless the members themselves begin to accept small responsibilities and carry them out - there will be no training of the will. Leadership is necessarily attached to the will. We might call it a carrying out into action of our convictions in an influential way. We might at this point, for sake of clarity, extend our idea of action to social action. It is through social action that we influence others. This is the heart of leadership. A leader is one who influences others.

Actions for the sake of self-improvement, actions geared to self-discipline are indeed actions and are attached to the will, but they are not strictly associated with leadership. The object of such action is Self rather than the Others, whereas leadership always implies a relationship with Others. Not that self-discipline is an unworthy objective of small-group work or even of a leadership training program, for certainly a fully trained leader is a perfectly forged - perfectly hardened - social instrument. He has moral character and moral strength. He is perfectly tuned, ever ready to enter relationships with others and ever able to withstand the rigors of leadership. To become such an instrument he must practice self-discipline. Action so directed, then, is part and parcel of a leadership training program, but not its essence.

Social actions, let us repeat, are the backbone of any leadership training program. Any approach which does not build social actions into its program is incapable of training leaders. It will stop short at the study club level which in itself is well and good, but has nothing to do with leadership training. This is a very important fundamental to grasp. It is the reason why we stress the social inquiry in specialized Catholic Action. It is as important as the Canon is to the Mass, because

it is the action of the meeting, just as the Canon is the action of the Mass. Everything else prepares for this action.

What do we mean by social actions? We mean any carrying out of responsibilities, no matter how small, to others. Through our social inquiries we not only become aware of responsibilities, but we perform them. It is through the exercise of responsibilities, rather than through an awareness of them, that we exert leadership. This may sound like an over-simplified definition of leadership, but let us look at it.

What exactly happens to a young fellow or young woman when he carries out a responsibility? By accepting the responsibility, he accepts a social fact that a certain situation can be improved.

The framework of the small group makes it possible for us to take our first step towards leadership. The smallness of the group guarantees the freedom of the actions. A free act is one taken with full consent of the will, after full investigation of the reasons for the action. Such a full investigation can take place in a small group, where each has a chance to contribute, to receive from the others, to resolve personal doubts or problems, to gain the intellectual conviction so essential to the consent of the will. Mass psychology, propaganda, authoritarian rulings from above, politicking - all these are reduced to a minimum in a small-group atmosphere, in which each is treated with respect and where the opinions and experiences of each are given weight by all in a group effort to arrive at the most propitious solution required by the situation under discussion.

A small group brings together different types of personalities, each of whom has a special contribution to make because of his unique personal history. Adroit leadership welds all this into a unified team, the members of which are tolerant of one another and cognizant of each other's special gifts. This is one of the great joys of leading a small group - this welding together of an odd assortment of individuals into a team that will move forward towards the same goals and in the same spirit.

As the members become increasingly aware that they are participating in a leadership training program - in our case, in an apostolic work - they realize that the weekly meeting itself is not the heart of their apostolate, albeit essential to it. Rather, the weekly meeting becomes a kind of planning session, a dialogue between the members as they struggle towards modes of action. The heart of the apostolate, however, comes in between meetings through the exercise of responsibilities. Catholic Action does not take place at the meeting table. Leadership is not exercised at the meeting table. The will is not strengthened at the meeting table. Those who attend the weekly meeting cannot be satisfied with this much. What they do when they are not attending the meeting is the real test of their leadership.

We might, therefore, look at leadership as a kind of cycle. We come to a meeting: what do we bring to it? We attend the meeting: what do we give at it? We leave the meeting: what do we take from it? First of all, we come to a meeting. We bring to it our unique personality, our experience, our talents. More than this, we should bring to it the results of actions of the previous meeting - our conversations, our contacts, our research, our facts, our observations. In this way, we bring to the meeting something we and only we can contribute. Secondly, we attend the meeting. That means, we participate, we contribute, we share with the others what we have discovered the past week, our ups and downs, our failures, our successes, our problems, our anxieties. We do not simply sit in on a meeting, passively, to listen to the others. To participate, we must therefore prepare. Finally, we leave the meeting. We go back to our environment enriched by the discussions that took place at the meeting. We go back to our environment with specific jobs to do, actions to take, people to talk to, problems to discuss and observe. We go back to our environment to carry out our apostolate. And thus does the cycle repeat itself week after week. Thus are we formed as leaders. (The End)

Laymen Must Assume Top Role In Social Order Rebuilding, Priest Says

The Church needs more lay apostles not only to take up the slack created by a shortage of priests but also "because there are certain things that only the layman has the competence to do."

The observation was made by Msgr. George G. Higgins before some 600 persons at the annual field Mass at San Jose Mission, San Antonio, Texas, on the feast of St. Joseph the Worker.

The Mass was offered by Auxiliary Bishop Stephen A. Leven of San Antonio. It was sponsored by the St. Joseph Society of San Antonio, in cooperation with the archdiocesan councils of youth, men and women.

Lay apostles are needed, especially, to bring about a reconstruction of the social order, Msgr. Higgins said, since priests, by their positions, are handicapped in this field.

"Strictly speaking," he declared, "social reconstruction is directly the responsibility of the layman and only indirectly the responsibility of the priest.

"The laity are called in a peculiar way to take the initiative in social reforms. Authority does not and cannot initiate such reforms. It is the function of authority to supervise and regulate, to point out excesses and dangers and to encourage the down-trodden to hope and to struggle for a better day.

"Social reforms," he continued, "if they are to be effective and lasting, must come from below: they cannot be imposed from above. It is the vocation of the laity to take this initiative, with the aid and blessing of God.

"Now is the time for action," Msgr. Higgins insisted. "Humanly speaking, we can almost say that it is now or never —so serious is the breakdown of social morality in the world at large."

Msgr. Higgins pointed out three things that are lacking for social peace in the United States and, more specifically, in the Southwest.

Pointing to justice as the first requisite, he said that "there can be no genuine social peace in the economic order unless and until workers are not only permitted but encouraged to belong to unions of their own choosing and to bargain collectively. This is the very minimum that is demanded by justice."

The second need is a solution to the migratory labor problem, the Monsignor said.

"This will require," he stated, "the organization of migratory workers and the enactment of protective legislation of many kinds at the state as well as the national level.

"Thirdly," Msgr. Higgins emphasized, "there can be no genuine social peace so long as there is discrimination against any group of our fellow citizens on the basis of race, color or national origin."

Resolution Adopted At 25th Anniversary Conference Of New York Catholic Interracial Council

On this Fifth Anniversary of the historic decision of the United States Supreme Court as we are assembled to observe the Silver Anniversary of the founding of the Catholic Interracial Council we deem it appropriate that we renew and emphasize the principles and ideals that have guided our policies and efforts over the years.

The Catholic Interracial Councils of America in 25 years of successful endeavor are today more than ever convinced of the following points:

(1) Racial prejudice is primarily a moral problem and an immediate challenge to Catholic Interracial Councils to redouble our efforts in the years to come.

(2) The problems of racism are interracial in origin and unhappy consequence and require the best endeavor of white and Negro leadership to provide a lasting solution.

(3) Race prejudice and discrimination are epidemic in character and the contagion threatens the well being and security of all minority groups.

(4) Progress in intergroup relations, the securing of interracial justice and the fulfillment of the promise of American democracy will come about as all our people live up to the ideal of the brotherhood of man under the Fatherhood of God.

(5) To complete the unfinished task of American democracy will require the active participation of all of our citizens in a united effort. This participation must be directed toward providing a better climate of public opinion, as a basis for enlightened legislation. Our objectives will be achieved by recourse to the Courts through the orderly processes of law.

(6) Today the world-wide threat of imperialism, dictatorship and communism, presents an added challenge that requires our best efforts as a nation to demonstrate to our troubled world that the reconstruction of the social order, the reign of social justice and the common good of all are to be found in a government which is truly a government of the people, for the people and by the people.

THEREFORE BE IT RESOLVED: that we here and now give our approval to these basic principles, and publicly express our conviction that as a nation we have already made definite progress in combating discrimination, segregation and racism. With united effort and the renewed determination on the part of all of our people we can go forward together with the assurance that the day will soon come when all of the rights and responsibilities of citizenship will be shared by all Americans, regardless of race, creed or color or national origin.

Coming Attractions

Read the next issues of SOCIAL ACTION DIGEST for these timely topics:

* **What Makes Women Buy? (Ha ha, as if anybody knew!)**
* **The Image Industries (Are radio, TV, and the movies manipulating our souls?)**
* **The Status Seekers (Of course, YOU wouldn't do that, but read all about your neighbors!)**
* **The Boondoggle of Foreign Aid (Are we making enemies instead of friends?)**
* **Etc. (Sorry, nothing about Juvenile Delinquency, we are sick and tired of it.)**

The Case for Profit Sharing

J. J. Jehring

Reprinted with permission from AMERICA (70 East 45th St., New York 17, N. Y.), August 15, 1959, pp. 608 - 610.

THE THRUST and parry over profit sharing in last year's negotiations between the United Auto Workers and the Big Three of the auto industry revealed one thing at least—the place of profit sharing in industrial relations has never been adequately assessed. That conclusion is substantiated by a study of the spate of articles and comments which accompanied the skirmishing in Detroit. It is further confirmed by a review of industrial relations literature on the subject, which shows that the academic experts neither understand profit sharing nor suspect its true role in industrial relations.

Much of the misunderstanding over profit sharing grows out of confusing form and substance. So far as form goes, most people in industrial relations have some idea of what is involved. One usually finds profit sharing classified in industrial relations literature as 1) a fringe benefit, 2) an alternate method of furnishing employe retirement funds, 3) a certain type of group incentive or 4) any combination of these.

Although this is a proper way of looking at the forms which profit sharing most often assumes in business enterprise, it does not really tell what profit sharing is. Classifying a subject is not defining it, and classifications such as these lack substance.

The following definition has the merit of stressing substance rather than form: Profit sharing is any method of raising output and lowering costs through human cooperation which is brought about through the direct participation of the employes (in addition to their regular wage) in the total results of the enterprise as measured by profits.

It will be immediately obvious that under such a definition profit sharing becomes much more than a fringe benefit, or a retirement plan. Now it has profound social and economic implications. It becomes a whole new philosophy of business administration.

FOUR LEVELS OF INDUSTRIAL RELATIONS

To appreciate this, it will be helpful to review our understanding of industrial relations, which most people working in the field conceive too narrowly. For this purpose an excellent guide is John Bates Clark, one of the most eminent of American economists. In an article on industrial relations in his book, *The Philosophy of Wealth,* back in 1875, Clark distinguished four stages in the relationship between an employer and his employes: competition, arbitration, sharing and cooperation.

In the first stage, there is competition between employer and employes over the division of the product of the enterprise. This gives rise to the effort of the organized workers to obtain higher wages as their share of the common product and to efforts of the employer to keep wages low and profits high. Social, economic and political power furnishes the weapons with which the battle is waged.

The second stage begins when the employer and his employes, eventually realizing the futility of the struggle, ask some third party to decide how the product should be divided. The ruling of an arbitrator replaces decision by combat.

In the third stage, sharing, the employer and the employes enter into an agreement beforehand as to how the product of the enterprise, over and above the wage, is to be shared. This stage is usually characterized by cash profit-sharing, or productivity-sharing plans.

The final stage is cooperation. This is achieved when the agents of production share in the fruits of the enterprise, both as employes and employers (that is, the employes become stockholders). There are stock-purchase plans, thrift plans tied to stock purchases, and certain types of deferred profit-sharing plans which invest their proceeds in company stock.

Clark rightly contended that in a free industrial society one can find at any given time examples of each of these stages in operation among the various enterprises. He went on to point out some interesting things about industrial relations based on this theory. For instance, the first two stages are based on conflict between the parties. Both groups are struggling to obtain the larger share of the product of the enterprise. The share which labor or management receives is based primarily on how skillful it is at bargaining, or on how much power it can bring to bear on the other in making the contract. Stages three and four, on the other hand, are based on cooperation, and the attention of both parties is focused on productivity and efficiency, because the more productive and efficient the enterprise is, the larger will be their respective shares.

Clark also believed that as the social sciences came to have a greater impact on the industrial community,

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the tendency would be for labor-management relations to move away from conflict toward cooperation. The evidence in our own society to support this concept is not difficult to find.

At the present time, however, the greater part of our industrial relations is carried on at Clark's stage one. Some companies are gradually moving on to stage two, which is arbitration. Whereas only a handful have progressed to stages three and four, it is encouraging to note that executives in a growing number of companies, sincerely seeking solutions to economic and sociological problems, are gradually swinging in the direction of sharing and cooperation.

Internal and external pressures are building up which are gradually forcing management and labor in the same direction. The latest work of many social scientists in industrial incentives and human relations points definitely toward cooperation. So do new concepts in the fields of wages and fringe benefits. Furthermore, the pressure of communism on our capitalistic system is a force pushing toward cooperative industrial relations. As economic competition between the Soviet Union and the free world grows, labor and management will become less and less able to afford the high cost of conflict. If this is true, profit sharing and other forms of labor-management cooperation are bound to play a much more important role in the future than they have in the past.

THE ROLE OF THE SCHOOLS

This development is not being speeded, however, by the universities. The scholars and research workers are still concerned mostly with Clark's first two stages. By far the greater part of their effort is being devoted to teaching labor and management how to be effective in the conflict situation.

This undue stress on the conflict approach to industrial relations appears to be a direct result of placing so much of our educational emphasis on learning from experience. If it is properly pursued, such an approach to industrial relations has many merits. But to be successful, it must be pursued in as broad a manner as possible. It must be equally involved with all aspects of the field. Failure to take this fundamental fact into consideration may well be the central difficulty with our present approach to industrial relations. Unless they take a broad view of the field, neither neglecting nor overstressing any of the four stages, our industrial-relations schools will be more of a hindrance than an aid to social progress. Such a restriction of their attention to the first two stages has in the past tended to make those schools followers rather than leaders in moving our society toward a solution of this critical problem.

Unquestionably, collective bargaining has been a useful device for enabling unions and employers to achieve a degree of effectiveness at the lowest levels in Clark's categories. However, the real problem in industrial relations is not to improve the operating techniques at the conflict level, but to move to cooperative levels. Collective bargaining, along with mediation and arbitration, is not, in my opinion, the sum total of industrial relations. Such a narrow viewpoint would discourage investigation of the role collective bargaining could play as industrial relations move to Clark's stages three and four. It ignores the possibility that collective bargaining can be something more than a device for settling conflicts. It refuses to see, in short, that collective bargaining can be primarily a channel of communication between employes and employers, and that in this capacity it may have a place in cooperative relationships.

ENTER PROFIT SHARING

Frankly, collective bargaining as it is now generally practiced is not compatible with profit sharing. But experience has shown that it can be modified in such fashion as to become an effective tool in conjunction with profit sharing. Surveys of collective bargaining contracts in unionized profit-sharing companies indicate that the profit-sharing plan is seldom bargained over, and that when it is in the contract, often no more than a mention of it is made. Only in very rare instances are the details of a profit-sharing plan mentioned in the bargaining sessions, and in most cases the discussion has to do only with insignificant details.

The American Velvet Company in Stonington, Conn., offers an interesting example of the evolutionary impact of a successful profit-sharing plan on collective bargaining. In 1938, labor-management relations at American Velvet suffered grievously from a long and disastrous strike. Sometime later a profit-sharing plan was introduced. Today collective bargaining at American Velvet is the most important communications channel between labor and management. It is helping them to reach a high degree of cooperation that is benefiting the employes, management, the stockholders and consumers.

But isn't there a risk to the public in labor-management cooperation? "If labor and management ever team up," one often hears, "heaven help the poor consumer."

Under certain circumstances, this concern is justified; in others it is not. Where market competition prevails,

the consumer has no need to worry, because, as efficiency improves, he will benefit through price reductions. In markets dominated by monopolies or in which administered prices prevail, the consumer could suffer from labor-management cooperation. In these cases management, with labor assenting, must share with consumers part of the increased efficiency resulting from cooperation. If it fails to do so, the Government should intervene to protect the consumer.

Thus, as we begin to understand and apply to our business practices the findings of the social sciences, we are bound to move away from the conflict idea toward the cooperative idea in industrial relations. As we move toward cooperation, new and different industrial techniques will be necessary. These will embrace such plans as cash profit sharing, employe stock ownership, de-

ferred profit-sharing trusts and the like. But the new techniques will not be restricted to such plans. They will involve a whole new philosophy of business organization, which will make itself felt in all aspects of the enterprise. This will call for radical changes in organizational structure and administrative techniques of both unions and managements. It will also call for a broadened, dynamic concept of collective bargaining.

Unless some radical changes take place in our ideas concerning industrial-relations education, the real impetus for such changes will have to come from management and labor, and the changes will have to be made by the parties in spite of their education in this field, rather than because of it.

Average (Median) Family Income in 1955 and 1958

(Median: One-half of all spending units earned less, one-half earned more than the median figure.)

Occupation of Family Head:	1955	1958
Manager	$6,760.	$7,690.
Professional	6,250.	7,450.
Self-employed businessman	6,000.	6,360.
Clerical and sales	4,300.	5,010.
Skilled worker	4,660.	6,000.
Semi-skilled worker		4,520.
Unskilled and service	2,540.	2,840.
Farm operator	2,190.	2,800.
Retired	?	1,630.

Percentage Distribution of Total Money Income (Before Taxes) in 1958

Groups of Spending Units	% of Total Income	Average (Mean) Annual Income within Tenth
Lowest tenth (10%)	1 %	$ 690.
Second tenth	3 %	1,580.
Third Tenth	5 %	2,360.
Fourth tenth	6 %	3,180.
Fifth tenth	8 %	3,990.
Sixth tenth	9 %	4,810.
Seventh tenth	11 %	5,680.
Eighth tenth	13 %	6,800.
Ninth tenth	16 %	8,390.
Highest tenth	27 %	14,000.

Source: 1959 Survey of Consumer Finances, in Federal Reserve Bulletin, July 1959, p. 714.

The Need for Industrial Relations Apostles

By Reverend Richard McKeon, S.J.
Director, Institute of Industrial Relations, LeMoyne College

Some years before the death of Pope Pius XII he uttered this warning: "The greatest danger to the Church today is that the working people know nothing, absolutely nothing, of the social doctrine of the Church. The greatest danger is not communism. That is but a consequence. The greatest danger is the ignorance of the working people who need this truth, and who need the apostles of this truth."

This is especially true in the field of industrial relations. For thirty years I have been following the efforts of the Bishops to arouse the faithful to take an active part in this apostolate. The response has not been too gratifying. Trained workers have been too few. Many men and women with a crusading spirit volunteered their services. But many fell by the wayside because of the tremendous obstacles which confronted them.

Thus far, sad to say, the real apostles have been few. But through their sacrifice and experience, through their good works and humble prayer there has been a positive advance of social justice. Many have profited from attendance at various institutes of industrial relations where they receive proper knowledge and the encouragement to put correct principles into practice. Prudence is ever emphasized. Too much harm has been done by those who lack balance and are prone to impatience. Fruits in industrial relations never appear overnight.

The apostle must first acquaint himself with the general aims of Christian social doctrine. As Archbishop O'Brien of Hartford said a few years back: "The teachings of the social encylicals offer a broad program for social reform, rather than specific directions for immediate problems. It is a program to be realized by evolution and not by revolution. Its accomplishment must commence by the action of existing segments of our society—labor, management, agriculture and the professions—working together for the achievement of social justice and the common welfare."

It is hoped that our students who have the privilege of gaining a degree in industrial relations will never lose sight of this apostolate. When they leave LeMoyne, they should have developed a love for and reverence for the dignity of man and the meaning of human freedom which will sustain them in the trying days ahead when temptation to abandon these values to the allurement of an efficient materialism will assail them.

In the world of industry they will soon learn that bad policy is mingled with good. But merely to condemn social evil is not enough. Here is where the true apostle answers the problem with the conviction that he can change wrong into right and disorder into order according to moral law.

Recently there has been a wide discussion in the national press about the necessity of labor-management cooperation at top levels. Our students know that cooperation at all levels of industry is a constant theme in the social doctrine of the Church. Here are the words of the American Bishops in their 1948 statement:

"Christian social principles, rooted in the moral law, call insistently for cooperation, not conflict, for freedom, not repression in the development of economic activity. Cooperation must be organized—organized for the common good; freedom must be ordered—ordered for the common good. Today we have labor partly organized, but chiefly for its own interests. We have capital or management organized, possibly on a larger scale, but again chiefly for its own interests. What we urgently need, in the Christian view of the social order, is the free organization of capital and labor in permanent agencies of cooperation for the common good."

Accordingly the need for well-trained industrial relations apostles is most evident. The harvest is great and the real workers are too few. It is not an easy vocation to follow. It calls for the courage and the faith of a true crusader. Men and women dedicating themselves to this worthy cause should steel their souls against failure, discouragement, and even suspicion from those who should help. God wills it. How will the Le Moyne I.R. students answer this challenge?

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SOCIAL ACTION DIGEST (published monthly, except July and August) presents applications of sound principles to the **co**
crete problems of modern life, especially in economics, by printing excerpts of articles and speeches by well qualified exper
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